

# MOUNTAIN

## LIFE and WORK

VOLUME X PERIODICAL ROOM  
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APRIL, 1934

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Published Quarterly at Berea College, Berea, Ky., in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the nation

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# MOUNTAIN LIFE AND WORK

VOLUME X

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NUMBER 1

## "THE BLOSSOM WOMAN"

Frances Jewell McVey

At the head of Leatherwood Creek where Letcher and Perry Counties meet, a group of people, some former Pine Mountain pupils and some weavers and basket makers, had just casually gathered into a neighbor's home one Sunday afternoon last summer. A man from Whitley County who had "happened by" and had stayed to dinner, picked up a book in which was inscribed the name of Katherine Pettit. "I've always wanted to see her," he exclaimed. "Forty years ago she sent me a circulating library which I carried on horse-back sixty-five miles to my country school."

Thereupon all assembled began telling of Katherine Pettit and of what she had done for the mountain people; the schools she had built; the libraries she had furnished; the stumps in paths, both literal and figurative, she had dug up; the mud holes in roads she had filled in. One old woman said, "Long after she's dead and gone, she will be remembered by the blossoms she has scattered all over this mountain world." The hostess then showed her bed of white and yellow "pretty-by-nights," the seeds of which Miss Pettit had taken from her pocket twenty-five years before. One woman said every child on her creek knew the "Miss Pettit iris bed" that had grown from one iris root, another spoke of the holly-hocks that gave beauty to the grey cabins, and all agreed that Katherine Pettit would be remembered for the "mud holes she had filled up" and the "blossoms she had scattered."

For thirty-nine years Miss Pettit has lived and labored with the people of the Kentucky Mountains.

The arrival of Miss Pettit and Miss Stone in Hindman for the summer some thirty-five years ago is set forth graphically by Lucy Furman in "The Quare Women": "There's a passel of quare women come in from furrin parts and sot 'em up

some cloth houses there on the pint above the court house, and carrying on some of the outlandishest doings ever you heared of—No, hit hain't no show neither, folks claim; they allow them women is right women and dresses themselves plumb proper"—"Them women are the ladyest women you ever seed, and the friendliest. And hit's a pure sight, all the pretties they got, and all the things that goes on."

The summer before, assisted by the Kentucky Federation of Women's Clubs, Miss Stone and Miss Pettit had gone into Perry County with a nurse and two young assistants who could teach cooking and sewing and could lead the singing. They had taught people to read and write, had held Sunday school classes, had planned recreation and had lent books. One of the patriarchs of Hindman, hearing of the Perry County venture, had walked the twenty miles to ask the "quare women" to come to the forks of Troublesome Creek the next summer "to do what the sperrit moves you for my grands and my greats and t'other young-uns that needs hit."

So in the summer of 1899 Miss Pettit, Miss Stone, and their four helpers were encamped above Hindman Court House, forty-five miles from a railroad, one day on the train and two days on horse-back or in a jolt wagon from their homes in Lexington and Louisville. At the end of the summer the Hindman citizens were so convinced of the value of this new enterprise to their "young-uns" and to the community that they gave money to buy the land, and, even humbling their pride to the point of accepting outside aid for buildings and scholarships, made all necessary arrangements with Miss Pettit and Miss Stone for the establishment of the Hindman Settlement School.

For fourteen years Miss Pettit and Miss Stone as directors worked together to establish firmly

and to maintain this school for the children of Hindman and of remote mountain counties, these latter boarding at the school. The usefulness and influence of the Hindman Settlement School reached far out into the mountain fastnesses.

On a visit of a month came Lucy Furman, who writes in charming manner of her experiences at Hindman, and for twenty-five years she stayed to work, to teach, to be engaged in "mothering on Perilous." Anne Cobb, just out of Wellesley, came to throw her lot with the Hindman Settlement School, and to write beautiful poems of the mountain folk. Miss Stone continues to conduct the school characterized by community features and by excellent educational opportunities. From it many splendid boys and girls have gone out to become doctors, lawyers, ministers, farmers, nurses, teachers, home-makers, and thus to enrich the communities from which they have come to the school, or those to which they go after they have had further training.

Although Hindman is still fifteen miles from the railroad, it is now on the highway and only one hundred and forty-five miles from Lexington. A community isolated for generations, ever since it was a community, brought into direct contact with modern civilization of today through easy access, finds many problems of adjustment for old and young alike. These problems the Hindman School is helping to solve.

In 1913 Uncle William Creech of Harlan County implored Miss Pettit to start such a school as the Hindman Settlement School on "yon side of Pine Mountain" for his people. Uncle William Creech's letters in which he gives his reasons for wanting the school are cherished documents of the Pine Mountain Settlement School.



Miss Pettit's Fireside at "Big Log"

"My idea was," he wrote in October, 1913, "that if we could get a good school here and get the children interested it would help Moralize the country. Some places hereabouts are so Lost for knowledge that the younguns have never been taught the knowledge of reading and writing and don't know the country they were Borned in or what State or County they was borned. We need a whole lot of teaching how to work on the farm and how to make their farms pay, also teaching them how to take care of their timber and stuff they're wasting. In the way they farm and doing no good it is hardening them . . .

"I don't look after wealth for them. I look after the prosperity of our nation. I want all younguns taught to serve the livin' God. Of course, they won't all do that, but they can have good and evil laid before them and they can choose which they will. I have heart and cravin' that our people may grow better. I have deeded my land to the Pine Mountain Settlement School to be used for school purposes as long as the Constitution of the United States stands. Hopin' it may make a bright and intelligent people after I'm dead and gone."

To the headwaters of Greasy Creek, fifty miles from Hindman, Katherine Pettit and Ethel DeLong came from the Forks of Troublesome to

labor and to build to such good purpose that Uncle William's hopes were realized. On the land that he had given were erected thirty buildings ranging from the stone chapel and large school house to farm out-buildings, a coal bank, saw mills, electric light plant, and reservoir, to care for the hundred or more boys and girls



*"Big Log" at Pine Mountain*

above fourteen years in age who come to the school each year from many counties and many communities. Some come from neighboring farms, some walk miles over hills and along creek bottoms, some come by train to the foot of the trail and then walk over Pine Mountain, others come on horse or mule back, or are brought by their parents in wagons. Some are from super-rural homes, others are from mining camps. Here the young people through their work, study, play are taught to be worthy members of their communities and are given the desire to add to the beauty and usefulness of their homes and their lives. There are twenty-odd workers, teachers, housemothers, nurses, extension workers, and so forth.

The extension work by the school itself and by its two extension centers, Medical Settlement four miles away, and Line Fork seven miles from the school, brings to the people for miles around health, enlightenment, happiness. Much home visiting is done, and there is close cooperation with the rural district schools.

One neighbor expressed his enthusiasm for the school in these words: "Ef ye want an abundance of good look after the women. I think of our good women at the school until my har rises up and pushes the hat off'n my head. Ef I was a

millionaire I'd donate all I had to that school up there."

An important contribution the Pine Mountain School is making to Kentucky and to the nation is the cherishing of "the inherited culture of the mountains." As at Hindman, Berea, and other mountain schools, the fireside industries in the school and in the mountain homes are stressed. "Kivers" made of homespun yarn, dyed "by the old rules" with madder, indigo, walnut, willow and broom sedge are woven in beautiful old designs which tell us stories by their names: Pine Bloom, Martha Washington, Lee's Surrender, Virginia Beauty, Tennessee Blazing Star, Missouri Trouble, Double Chariot Wheel, Cat's Track and Snail's Trail. Blankets, duplicates of those found in old families of the mountains, are made on hand looms. The stripes of various colors seem to have replaced the plaids of the Scottish ancestors of these Kentucky highlanders. Sometimes an older student will arrive in the fall bringing her little sister and with a coverlet to pay in part the little sister's tuition. The making of baskets and furniture in designs found useful for generations is encouraged.

Along with the folk-crafts Pine Mountain cherishes the folk-arts. "Too many lost arts the world mourns already and can not recover." Pine Mountain would keep these indigenous arts of the mountain people. Thus Miss Pettit and Miss DeLong planned "to treasure all that came our way and to keep it a part of the children's life." By so doing, the Pine Mountain Settlement School furnishes "the friendly soil in which all that belonged to us should be kept alive and all the allied English songs and dances should be planted —a center for English and American folk-lore." Ballad singing and country dancing are features of the school beloved by old and young alike. The integral parts of these folk-arts were brought from England and Scotland by the early settlers of Virginia and North Carolina, who later came into Kentucky; their variations have been formed as expressions of conditions and happenings in the new world. Although almost every child could bring ballads from his home where perhaps a grandfather boasted, "I can sing you song ballets all night, and never the same twice," or could introduce to the school figures for a set or a singing game, yet few of these ballads and dances had

been written down until Cecil Sharpe came from England in 1917 to find in the Southern Appalachian region folk art "as ancient and elaborate as any he had dug out of England's past." One of the oldest of English country dances, Kentucky Mountain Running Set, Mr. Sharpe discovered at Pine Mountain School. Ballad singing, country dancing, charades, play-acting, recreations belonging naturally to the ancestors of the Pine Mountain children in England, Scotland, and later in Kentucky, have been revived by the school. Older people who had apparently lost the play instinct, sometimes finding in its place less wholesome activity, join enthusiastically with the young people in these folk arts. Thus by preserving these arts and crafts the Pine Mountain Settlement School is adding to the enrichment of life itself, and is also furnishing for artists, musicians, and dancers suggestions in designs and tone and motifs.

Miss Pettit's and Miss DeLong's ideal for their school was that it should serve "as a social center to an isolated, intensely rural neighborhood" and that it should endeavor "to open a new world for the hearts of its children" as well as for their eyes and minds. This ideal has been fulfilled among the pupils of the school and in the communities that the school in any way touches.

At the time of Miss DeLong's (then Mrs. Zande's) death, in 1928, a friend said of her and Miss Pettit's joint endeavors: "Fifteen years of building into the mountain life of Kentucky this edifice made of dreams-come-true of two devoted women! What eye can gauge its proportions or what hand presume to set down its extent? I know only with what conscious purpose they made education in the Kentucky mountains their contribution to the whole cause of education, with what power they created a unique school at Pine Mountain, with what joy they have lived their days among the mountain folk."

Four years ago Katherine Pettit resigned as Director of the Pine Mountain Settlement School. After fourteen years at Hindman and eighteen at Pine Mountain she wished to relinquish the burdens, financial and administrative, that are the lot of an executive of a mountain settlement school. In no way has she given up her interest in the mountain people. She is now able to go where she sees the need and opportunity and to

come in more direct contact with the mountain people. Last year at the Line Fork extension center of the Pine Mountain School, while the resident doctor was on leave of absence, she conducted the whole center with its outlying communities and its diversified interests. This year she is "free-lancing" again in a community that needs her understanding ways and her great good sense. Her courage, vitality, efficiency, initiative, and independence of judgment are still demanded and needed by the mountain people who come to consult her about bringing up children, the making of baskets or of a chair bottom, the "setting of the blue pot," the size of the trenchers, keelers, hoggins, and piggins, the treatment of disease, and a thousand other questions.

Thirty-nine years ago Katherine Pettit first went to the Kentucky mountains to see what those mountains were like. She came home with the feeling that it was her duty to go back to help the mountain people. She has spent most of the thirty-nine years since that summer among her friends in the Kentucky mountains. At intervals she has come down to the "level country;" she has travelled in this country and in foreign countries—around the world, in South America; always she has taken back with her to the mountain people reinforcements in ideas, information, materials.

She has cooperated in all phases of mountain work. Twenty years ago Miss Pettit was one of the thirty-five members of the first Conference of Southern Mountain Workers; this year she and two others were the only three of the thirty-five original members present at the annual meeting of the Conference.

Because she knew that "a whole lot of teaching how to work on the farm" was needed in the Kentucky mountains, she was the first woman who came to Farmers' Week at the University of Kentucky. Always she is interested not only in the job in hand but also in its broader application and its scientific significance.

Although she refuses to speak publicly to large groups about her work in the mountains—she has a horror of exploiting herself and her mountain friends—she has a winning manner in talking informally to small groups. She is able to catch the homely and lovable characteristics of

the mountain folk and to portray them in their own words.

In 1932 the University of Kentucky gave the Sullivan Medallion to Katherine Pettit as the outstanding citizen who had done the most for Kentucky in that year. Merited as was this sign of appreciation, the great awards that are Katherine Pettit's are the many boys and girls, young men and young women, whose feet have been directed into paths of promise, the many homes of the highlands that are now orderly and joyous and sanitary, the mountain communities that are more peaceful, more enlightened, more happy because of her. All of these benefits have been made possible because thirty-nine years ago

Katherine Pettit had "heart and cravin' that our people may grow better" and because with understanding and joy she has lived her days among the mountain folk.

A pioneer in developing educational opportunities, community betterment and healthier, happier lives for the mountain people, she has the unique distinction of being founder and of having been head executive of perhaps the two outstanding settlement schools in Kentucky. Today she is loved by the mountain people because of wise counsel, capable direction, truthful teaching, and also because of the "blossoms she has scattered all over the mountain world."

### BEFOGGED

Mary Purnell Dupuy

I sort o' said to Esau, "Esau, let's go see."

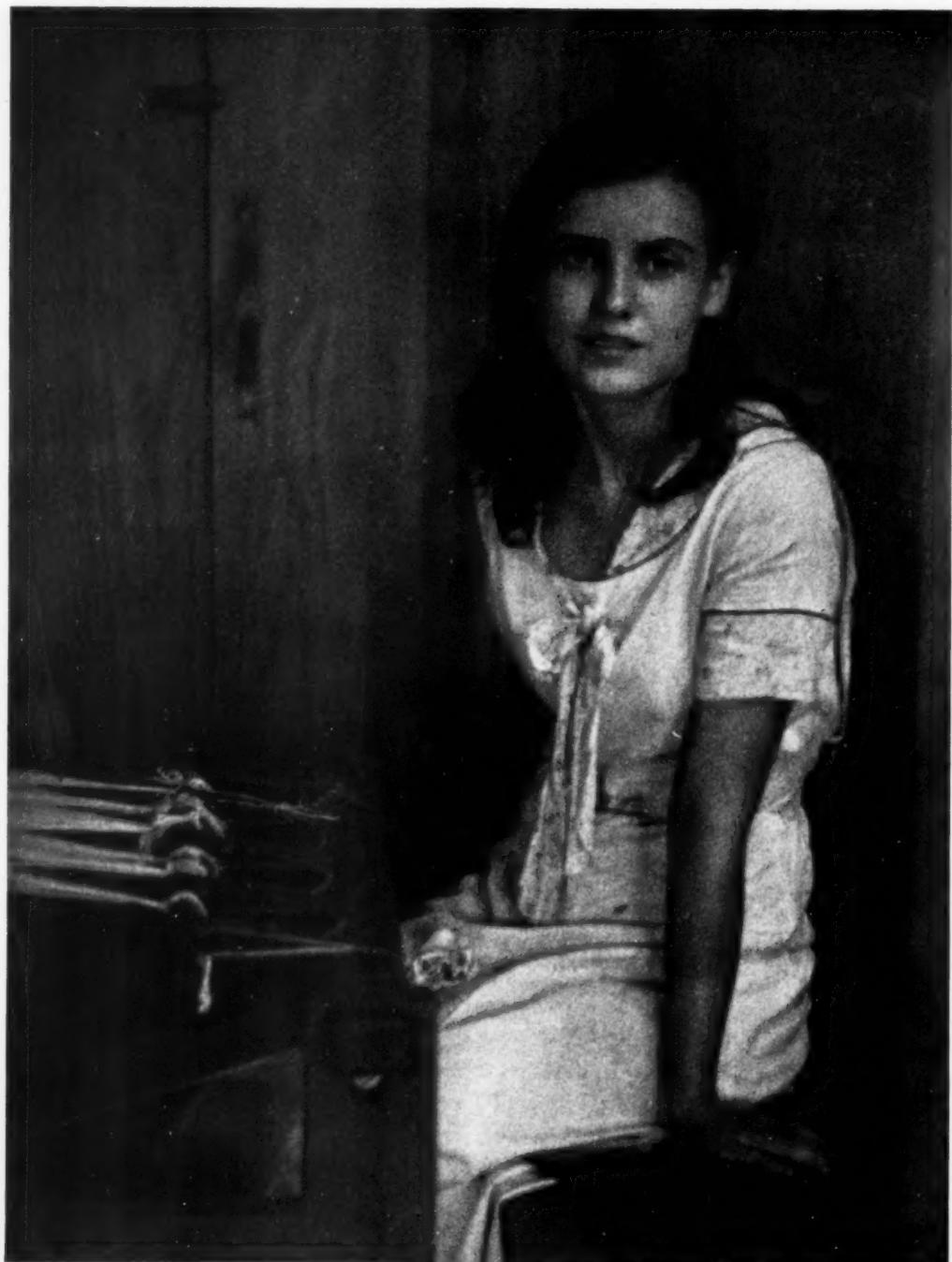
"What for you go?" said Esau, "Here's good enough for me."

"But here is sort o' lonesome like, lonesome like and still.  
Let's watch the world a-going by, from top of yander hill."

I sort o' said to Esau, "Esau, what do you see?"

"I see the moon a-rolling up, through yander poplar tree.

I see the moon a-rolling up, as plain as plain can be,  
But I cannot see the world go by, so thick's the fog," said he.



YOUTH

DORIS ULMANN

1.  
MOUN

## *A New Educational Program for Mountain Living*

H. S. Randolph

The Southern Mountaineer has long been accustomed to a self-subsisting mode of life. He knows that he is poor and therefore can't afford both trash and substantial things. Ninety per cent of his living is derived from his own products. The mountaineer marries, has children, eats, drinks, and keeps warm in his own self-constructed cabin. What Dr. Warren H. Wilson has said of Southern Mountaineers is true of the more intelligent of them and is worthy of repetition. He says, "They live a life as happy as others. They have attained. They are wise. They pray; they understand God. They know the great thoughts; in fact their way of thinking is the more dignified because it concerns itself less with trifles. There is less of disguise and hypocrisy in their life."<sup>1</sup> But may I say that for the most part the mountaineer's success is apparently in spite of the type of education or lack of education which he has received in ways and means of mountain living.

Outside of missionary educational enterprises there has been little conscious effort made in the fields of education in the Southern Mountains to develop a program of education that will fit a youth to earn a living. In the public high schools the foreign languages, algebra, geometry, European history, and the English classics still occupy the larger portion of the curriculum, under the false assumption that every student will go to a liberal arts college leading to a profession. In most of the mountain public schools there is no intimation of vocational studies of any kind. Such studies are ruled out of the curriculum in preference to the formal subjects which are less expensive. If any cut is to be made for greater economy of operation, the vocational departments are the first to suffer on the false basis of being less essential to the child's education. Even in some of the schools fostered by churches and other missionary organizations, half of the students may be found studying Latin from two to four years; many students study algebra and geometry for two or three years, and in some instances trigonometry is taught. In a small mis-

sion school which some of us recently visited we found four years of Latin being taught, a first year class in Latin numbering ninety students, and the other formal high school subjects being given similar prominence. In that same school there was no course of study in agriculture, woodworking, crafts, or any other kind of vocation for the young people. The use of not one mechanical tool was taught in the entire institution. The students in this school were all poor boys and girls from under-privileged mountain farm homes.

In our thinking and practice this is a clear-cut case of school training that does not train for mountain living. Too many of our mission schools, as the public schools, offer courses that cannot be justified on the basis of mountain living. As Dr. Fannie Dunn has observed, "It seems bad enough to formalize educational offerings for all children to the extent necessary to meet college entrance for a few, but it is difficult to see any excuse at all for spending hard-come-by money to teach subjects neither demanded for college entrance nor related to the pressing life problems which the children in the mountain school must face."<sup>2</sup>

He who would wisely provide school education for mountain youth will do well to bear in mind the following facts which are or can be known by every intelligent educator in the mountains concerning the educational possibilities of these children:

First—The young people of the mountains who go to our schools are poor, have no money, and no financial resources. They have exchanged and bartered to the limit in order to provide for themselves the bare necessities of clothing which are at times very poor and inadequate for their warmth and comfort.

Second—The young people attending secondary school in the mountains are much older than the average secondary school students over the country. Some of the secondary schools ministering to this area have student bodies averaging 18 years of age, ranging from thirteen to forty years.

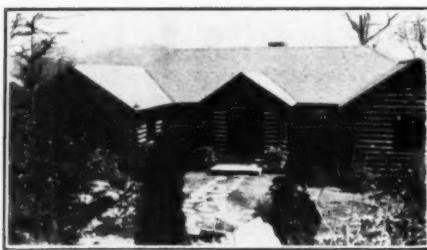
1. Dr. Warren H. Wilson—"The Lower Standard of Living." MOUNTAIN LIFE AND WORK, January, 1933, page 10.

2. Dr. Fannie W. Dunn—"The Work of Private Schools in the Mountains." MOUNTAIN LIFE AND WORK, July, 1933, page 18.

Third—Where standard mental ability tests have been used on these same students it is found that they range in mental ability from very low to very high intelligence quotient.

Fourth—The average mountain student is an educational delinquent. Those schools that have consistently used diagnostic and accomplishment tests are well aware of this delinquency. Many students seeking school entrance can scarcely read or write. Some of them may have graduated from the elementary public schools of the mountains, but are decidedly unable to do standard high school work. But in almost every school are a few whose educational achievement is equivalent to that of a college student. These are the Abe Lincolns of the mountains.

Fifth—Many of the boys and girls of the mountains who will return to their communities to wrest a living from mountain farms will of necessity enjoy a relatively short school career. Our experience with picked mountain boys from all parts of the Southern Mountains has led us to



*The Library—A Student Project*

believe that the average school attendance of mountain boys in high school, under the most favorable conditions, will be less than one and one-half years; 75 per cent of all students will spend less than two years in school; and not more than 8 per cent of the total number will ever graduate. Economic and social conditions of the home invariably force the student to leave school, and return home to make his contribution to the maintenance of the family. In a few years he marries some mountain girl, and then meets still greater responsibilities of building and maintaining a new home.

A serious, intelligent study of these five different and yet definitely related facts affecting the formal educational life of a mountain youth

makes it relatively easy for missionary educators who are willing to give the student the first and last consideration in terms of earning a living in the mountains to arrive at the following principles:

First—The secondary school program cannot be set up for the graduate and him only, as is done in practically all state schools and entirely too many mission schools in the mountain area, because such students are only a small fraction of the entire school group. It must be set up for that student who will spend two years or less time in a secondary school.

Second—Because of the wide range of differences in chronological age, mental age, and educational age, it is almost impossible to classify students into homogeneous groups in the average-size mountain school. Homogeneity in one classification disrupts any homogeneity in some other. Therefore classification of students for class exercises cannot be satisfactory. Therefore all instruction should be individual. The subject matter and method of instruction must be adapted to the individual's educational and mental ability as well as to his previous vocational and social experience.

Third—Since the student is poor, and will soon return home to aid the family in its subsistence by his work, or will start a family of his own, he should learn in school how to better do those things which will enable him to earn an immediate living. He requires certain desirable knowledges, skills, and aptitudes along vocational lines, especially agriculture, with all the culture, folklore, religion, and gains of the race that always go with these human experiences. The few who may graduate from high school and go on to college will not find this vocational training amiss. They also have no money with which to pay the expenses of a college education; if they secure such an education they must work their way. This way of securing a college education is becoming increasingly difficult these days amid all kinds of competition for student jobs. But a well trained student with usable skills will find much less competition and will therefore have a better guarantee of college success than his fellow student without such secondary school training.

Fourth—Since more than 75 per cent of all students will be in school for less than two years, the school must give each of her students the

fullest and richest experience possible with which to meet his personal life experiences, regardless of his intelligence or educational quotient, or his classification index. This must be done even if all formal educational standards must be scrapped and all accrediting agencies defied. In all probability his life cannot be thus enriched by following a set or standardized curriculum, a state course of study, or the entrance requirements of any college. Rather each student must be individually studied in order to estimate his abilities, qualities, interests, enthusiasms; then his individual curriculum must be forged, perhaps different from any other student's curriculum in the school. Then the student should be allowed to follow his bent at as rapid a pace as possible. Should he show any special or superior abilities they would be readily detected by eager and alert instructors. Here would be no imposed interest, no lost energy or time on the part of the student whose time in school is likely to be too short at the best.

For several years we have been developing our program at Asheville Farm School in keeping with these principles.<sup>1</sup>

At the outset we met with criticism. Some felt that such a program, while ideal, was impossible of execution. Those whose minds were dyed in traditional methods of education could see nothing ahead but chaos in such a radical departure from formalized procedure. However, we put our hands to the plow, so that to-day we need not fall back on abstract theory for support, but can point to results achieved.

We are frequently asked such questions as the following: What is the student's curriculum? What is his course of study? What subjects do you actually teach him? Our answer to all these questions is such that I fear we are many times misunderstood. We simply say, "There is no set curriculum, vocational or otherwise. There is no course of study or subjects such as English, mathematics, agriculture, woodworking, or mechanics." Instead of being registered in a department for certain courses, a student is registered in a community with a rich vocational, cultural, and spiritual environment directed and controlled by

technically trained professional men. In this community the student is constantly adjusting himself under the leadership provided by the staff to a mode of living that is best suited to his personal needs.

This environment keeps the student ever conscious of the necessities of life and of great thoughts. He never ceases from hard labor to don a white collar except on special occasions, but in overalls and work clothing he continues to earn his bread and shelter by hardening the calluses in his hands, strengthening the muscles of his body and quickening his skills, while above the din of saws, hammers, picks, and farm tools and machinery we hear him singing lustily some favorite ballad of his community life, or some hymn of the church. This work is done under the direction of supervisors who train the student to work hard and skillfully and to recognize such work as having definite value. We believe that if these elements of happy successful work are properly integrated into the student's personality one of our largest problems of mountain living has been solved. Too many people in our mission fields, as elsewhere, will not work and are many times pauperized. A man may have any amount of knowledge about ways and means of making a living, he may be a graduate from one of our agricultural colleges, but he cannot make an honest living in our mountains, and perhaps in other rural mission territory, without hard, intelligent, and skillful work.

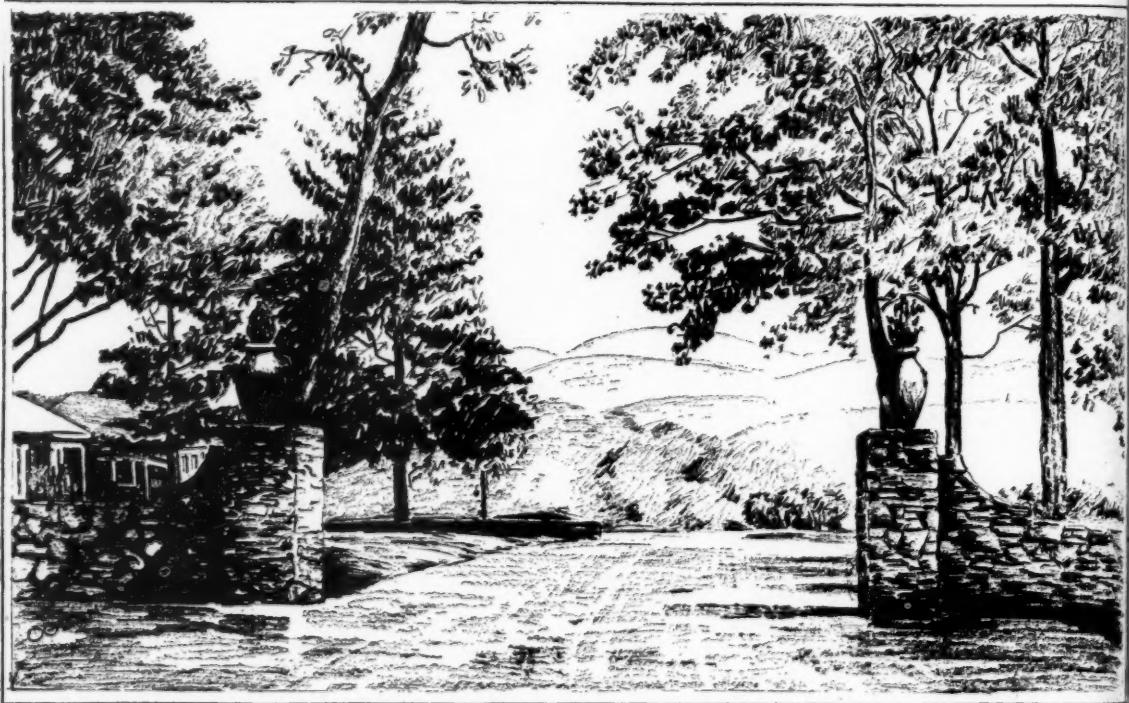
I hear some of our school men say, "Is it all work and no study?" As an answer to this question suppose we follow a student. One day as he works in the corn field a stalk of corn attracts his attention. The value of this stalk of corn has been destroyed by a growth of smut. He brings the stalk of corn to the agricultural laboratory with a question. "What caused all this?" An eager instructor is at his elbow as he looks at a bit of the smut through the microscope. He and the instructor find other specimens of smut on wheat, oats and other agricultural plants. He searches through the library for information. His study continues over several days as he goes in quest of a solution for his problem, which has led him in many fruitful directions. His study is over. He knows where smut is found, how it affects various farm crops, and how to prevent or control it. We call this procedure education.

1. The Asheville Farm School is supported and directed by the Union of Schools and Hospitals of the Board of National Missions of the Presbyterian Church in the U. S. A. The school is located in the heart of the mountains of North Carolina.

Suppose we follow a student who works in the dairy. He helps to milk and feed twenty-two cows each day. One day he asked the question, "How profitable is our dairy?" The question came to the agricultural laboratory with the following results: The student is now keeping a strict daily record of all the feed each cow is fed, the hay, the ensilage, and grain feed. The cost of this feed is determined. All this is placed on the debit side of the dairy account. He is testing the milk of the twenty-two cows at regular inter-

to him and to the school. His investigation has been supported by a study of all literature on dairy problems, such as sanitation, marketing, breeding and values of different dairy stocks in terms of production and costs. He knows where source material is available for further study on any of these problems. We call this procedure education.

We follow a third student in the field of social arts. He observed the interest and enthusiasm of all the young people in the school as they actively



*The Students Designed And Built This Entrance*

vals to determine the percentage of butter fat produced by each cow. He weighs the milk of every cow. All this production is evaluated and placed on the credit side of the dairy account. He has made a profile chart of each cow, showing graphically her production in milk and butter fat, and also showing cost of such production. This profile advances each week, picturing the information he desires. He is thus answering his question scientifically. At the end of the year, he will have a report that will be gratifying both

participated in the numerous social, recreational, and religious activities of the school communities. One day we found him in the social arts laboratory stating the following problem—"There are many young people in my neighborhood and they are not doing anything. A few of them come to church and Sunday school, but do nothing when they come. There are no worthy social or recreational activities for them. Some of them, like their parents, will doubtless grow up to be criminals. What can be done in the com-

munity that will give the young people something worth while and interesting to think about and to do in their leisure time?" After clearly defining his problem in terms of the known facts regarding his community and similar communities, he set for himself the task of solving it. He carefully studied available programs that had been worked out for young people under varying conditions. He observed programs that were working successfully. He investigated the fundamental principles underlying such programs. On the basis of all this investigation he constructed a detailed program to meet the particular needs of the young people in his community. He set up a recreational program, a musical program, a Sunday school program, a worship program, a young people's program, and special study programs, all constructed to meet the needs of the boys and girls in his mountain home as he knew them. These he thoroughly integrated with the worthy existing programs of the community.

It was with a great deal of eagerness that he returned home at the end of the school actually to test his program in the community. He worked hard on the mountain home farm to help with the living, but every spare moment was spent with the young people of the community. In a very short time the intelligence, training, and eagerness of this lad had accomplished social and religious results among his own people that would be difficult for any missionary or minister to achieve. Here is a study of religion and society not through textbooks or any other formal educational procedure, but through a vital life situation of a specific student. It provides training for subsistence community living in its larger aspects. We call this procedure education.

Allow these three instances to demonstrate how our curriculum, course of study, or whatever you wish to call it, works in our school. In every department a similar procedure is followed.

The question may be asked, "What projects should a student work out so that he may best be trained for mountain living?" This question is difficult to answer without a prior knowledge of the specific student, his ability, previous training and experience. But in a general way, I suggest that a school training students for mountain agricultural living will doubtless make no mistake should it make it possible and attractive for students to work out one or more important prob-

lems involving real life situations in the following areas of rural experience and thought: recreation and family relations, community life, religious education, literature, art and music, health and cleanliness, landscaping and beautifying the home, cooperation in buying and selling and working together, activities of scouts and 4-H clubs, dairying, raising beef cattle, sheep, and poultry, raising farm crops, woodworking, blacksmithing, road building, gardening, cooking, sewing, nursing, general housekeeping, and keeping business records.

The number and length of projects in any of the above fields of rural experience will depend upon many variables, such as the length of time a student can be in the school, his ability to work out the details of a problem, his previous training and experience, his interests and the situation into which he plans to go after leaving school, and whether or not the student is a boy or girl. This last variable is not to be stressed so much as it has been by some in times past. If the mountain farmer is to earn a happy sustaining living, every member in the family must have an intelligent sympathetic understanding of the others' work and ability to share in that work should need for such arise.

We are not nearly so much concerned that a student should learn in school all the details about everything that he may meet in life's work, if such learning were possible, as we are that while in school the student shall acquire some skill in the method of discovering and solving problems. He will find after leaving school, if he is alert, thousands of problems on the farm, in the home, and community, which he never heard of in school. If he has learned the problem method of work, new experiences will not handicap him in his success. Therefore on our use of the project-problem method in dealing with rural and agrarian and mountain life situations we hang our educational faith for the achievement of more abundant living. We believe that through such a program our people in the Southern Mountains in their home, church, and community may live a happy life, that they may attain new spiritual heights, that they may be wise, that they may pray understandingly, that they may know the great thoughts, and that they may understand God.

## CRIME--ITS PREVENTION AND CURE

J. M. Gilbert

I am to speak on crime—its prevention and cure. Anyone who has studied this subject will readily admit that the percentage of crime in this section of the state, and all over the United States, is far greater than it should be, and also far greater than it is in England, Canada, and Australia. This situation is due to several conditions that do not exist in the foreign countries mentioned.

One of the greatest factors contributing to the large percentage of crime in the United States, and particularly in our own section of this state, is the influence of corrupt politicians. In the past, officials who have been elected and commissioned to serve the people, have so far forgotten their responsibility to the electorate as to participate actively in the defense of criminals. They have lobbied in our court rooms and influenced the selection of jurors, and when the jury has been completed and accepted, they have remained at the trial on the side of the criminals for the purpose of influencing members of the jury by their presence and participation.

It is a well known fact that many criminals charged with capital offenses have been able, by obtaining the influence of politicians and men holding important official positions, to delay their trials until important witnesses had been corrupted, and often removed from the jurisdiction of the court; and in many cases they have never been brought to trial. Such influences have often been sufficient to control the court in getting jury commissioners that were not interested in law enforcement to select deliberately the men for this important duty who were unfit for jury service; the result has been that the criminal was turned loose by the jury. In all this the jury system is not to blame for the failures so much as the men who have appointed the commissioners.

Another thing that has largely undermined law enforcement is the fact that under the law at present a defendant charged with crime is allowed fifteen peremptory challenges to the jury, while the commonwealth is allowed only five. The skillful criminal lawyer carefully studies the

jurors; in order to accomplish the acquittal of his client, he proceeds to strike from the jury list every strong man who could and would properly understand and apply the evidence to the law. If the number of challenges now allowed to the defendant were greatly reduced, the administration of criminal law would be much easier and the results of trials in criminal cases would be far more satisfactory. They would also be far less expensive, and much greater respect for law enforcement would result.

A jury of twelve men is often forced to agree to write a verdict in keeping with the views of the weakest and least efficient member of the jury. There are two ways that this condition may be remedied. One is to reduce the number of peremptory challenges that the defendant now has to something near an equal number to that allowed the commonwealth; the second, to allow nine of the jury to make a verdict instead of requiring the whole number, as at present, to agree.

Perjury or false swearing has grown to be so common that it has aroused the fear of every one familiar with court procedure. For the last two years it seems to me that I have observed more of this type of criminal conduct than I had ever before noticed in my life. It is not infrequent to find two large groups of witnesses arrayed against each other, one swearing positively to one set of facts while the other swears equally as positively to another set.

False swearing is not confined to the class of men that commit the largest amount of murder, theft, or other forms of crime. False swearing seems to be general among all classes of witnesses—the fellow who wears the white collar as much as the people who are engaged commonly in murder, theft, and arson. A few years ago a woman in Harlan County indicted a man on a charge of having killed a woman whose body was found in that county. The man was confined in the State Penitentiary after being convicted on that charge. After he had remained in the penitentiary for more than a year, the woman whom he was charged with having killed reappeared in

Harlan County, and the man was released promptly by the Governor on a pardon. Only a few weeks ago an important case was tried in my judicial district at which an outstanding professional man appeared as a witness. He testified that a man was suffering from abscessed teeth. It developed that the two teeth this witness testified were abscessed were artificial. Less than two years ago two witnesses testified that they knew of a man who had a knot on his back from a fall in childhood. It developed later that these two men had been hired to swear what they did, and that this man had never at any time in his life had the knot about which they had sworn.

One who regularly labors in our courts cannot escape the feeling that a very large percentage of our people have no respect for the truth. False swearing has become so common that life and property are constantly rendered unsafe. It is alarming. Active steps should be taken to instill into the minds and hearts of the younger generation a greater respect for the truth.

It is not very difficult to understand how a defendant who is charged with a capital offence, and who realizes the danger of his position, may over-step the bounds of truth, but how men and women who live in an enlightened country are willing to go into our courts and lift their hands toward Heaven and swear that they will tell the truth, the whole truth, and nothing but the truth, to ask God to witness their oath, and then swear falsely, is difficult to understand. Few of the crimes denounced by our laws are more prevalent, and, indeed, very few as so dangerous to society.

For many years past the power vested in the chief executives of several States, and the power of commuting sentences and of paroling vested in prison commissioners have been so wickedly abused that they constitute a menace to the security of life and property and the liberty of our people. These powers should not altogether be taken away; but they should be as far removed from corrupt political influence as it is possible to remove them. Some way must be found to protect people from the abuses mentioned. There is a man in Bell County who has been tried and convicted three times and has been the recipient of pardons from three different governors, notwithstanding the fact that he has participated in

killing five or six human beings. When we consider that John Dillinger, the outlaw and bandit from Indiana, an ex-convict, has been so successful in his campaign of murder, robbery, and pillaging that he has been able to garner in, according to press reports, approximately \$250,000, we find it almost unbelievable. This man was arrested in Arizona only a few weeks ago and is wanted for crimes in half a dozen different states of the Union. A band of these ex-convicts and criminals robbed the State National Bank in Frankfort, Kentucky, in November; a group of convicts in the State of Texas was permitted the liberty of going fishing. They took advantage of their liberty to rob a bank rather than pursue the pleasures of fishing. These examples could be multiplied one hundred times to illustrate the abuses of the pardoning power and the loose manner in which convicts are paroled from the state's institutions.

Friends or relatives of convicts seek out members of the jury who tried their friends and convicted them, in order to obtain signatures to petitions to the governor requesting that the prisoner be paroled or pardoned. I have spoken to the jury commissioners whom I have appointed, and to jurymen in my district, that if I found jurors who had convicted men in the courts presided over by me signing petitions and writing letters requesting a pardon or parole of men whom they have helped convict, I would instruct future jury commissioners not to put their names in the wheel for jury service any more. Such conduct condemns them as being unfair to the governor, and unpatriotic or else ignorant. In either event, if they knowingly request a pardon or parole for a man whom they have convicted, they are not the type of men for jury service.

The officials of our state could do a great deal to discourage crime by refusing to defend criminals and to lend their aid and assistance in getting them out of state institutions after conviction. Men holding high official positions can use their influence for good or bad as they see fit. Public opinion is easily influenced. The Governor of California only a few months ago publicly stated that he approved the conduct of a mob in his state who had hanged two persons and he further stated that if any member of this organized mob

of murderers was convicted he would be pardoned. Just a few days after this announcement was made by Governor Rolfe a mob hanged a negro in St. Louis. There followed the hanging of a man in Texas, two in Tennessee, two in Maryland, and one in our own state only a few weeks ago. It is distressing that any public official holding an important political position could express such unpatriotic thoughts.

One of the most effective remedies for crime is for the public to understand that the laws are going to be enforced against those who violate them, and that the criminals will be speedily tried before high-class, honest, intelligent jurymen. There is hardly an instance of mob violence where the leaders of the mob do not attempt to justify their organized murder by complaining of the delays in law enforcement. The speedy methods used in trying criminals in England, Canada, and Australia are responsible for the small amount of crime in those countries, as compared with conditions in our own state and nation. If corrupt politics can be eliminated from the enforcement of law, that of itself will greatly reduce crime. If the criminal realizes that he can use political influence on the circuit judge, the commonwealth's and county attorneys, or on some other official, he has little fear of being convicted. To my personal knowledge, that condition has prevailed in different parts of Eastern Kentucky in the past. The surest deterrent to crime is the certainty of a speedy trial.

For the last five years the average cost of conducting courts in the State of Kentucky has been approximately two million dollars. This amount is far in excess of what it should be. The Judicial Council of Kentucky, composed of circuit judges and the judges of the Court of Appeals, has agreed that it will do all within its power to reduce these costs, consistent with the efficient administration of the laws. Only two or three days ago the Courier-Journal on its editorial page stated that the cost of criminal prosecution in the United States amounted to the staggering sum of approximately thirteen billion dollars.

This cost of procedure is partly due to the attitude of that part of our population which claims to be among our best citizens. I have appointed a jury commission in each of the coun-

ties of my district. I have found a good many men in both counties who are ready to make flimsy excuses in order to avoid jury service. Many of this type of our people complain bitterly when crime is committed near them or when it affects their immediate families, yet they are most unwilling jurors. They claim exemption because of age or because they have some little official position. On many occasions men have said to me that they were busy; that they would like me to go and get those that are unemployed for jury service. They forget that the cost of maintaining juries in the court will amount to more than one hundred dollars a day for the Grand Jury and Petit Jury. They forget that their failure to respond and furnish this help to the court is delaying the court and costing the taxpayers large sums of money. The trial of criminals can be greatly speeded up, and the efficiency of the courts can be much improved by the better element of our citizenship rallying to the support of the courts and giving them the help that they need.

Thus far I have been dealing with crime and the methods of preventing it. We now come to the cure for crime. Much crime is the result of ignorance—due to lack of education and religious training. It is due to the failure on the part of our people to understand and appreciate man's duty to man and man's duty to God. Much of it is due to hardships, privation, and lack of opportunity. To improve these conditions, to improve surroundings and environment, will require time.

One of the greatest troubles that we face in Eastern Kentucky is the distressing poverty of so many people. They have not had money to buy the necessities of life and to enjoy the opportunities for education that others have had. These problems are not those of the officials who conduct the courts so much as they are the problems of the fathers and mothers of this country. They are also the problems of every good citizen. The best way to cure crime is to give to people who commit crime a greater opportunity for education by teachers who themselves realize the responsibility of teaching, and who appreciate something of our duty to our fellow-man and to God.

## HELPING OUR CRIPPLED CHILDREN

Edith Reeves Solenberger

The great development of public interest in cripples within the last generation has been variously ascribed to the growth of orthopaedic<sup>1</sup> science which made possible more effective treatment, for large numbers crippled by the epidemic of infantile paralysis in 1916, to the return of crippled young men from army service in the Great War, and to the expansion of service clubs (Rotary, Kiwanis, Lions, and others) looking for useful work to do in behalf of underprivileged groups. Each of these causes without doubt had a share in directing attention to the needs and possibilities of handicapped people. Of all the groups benefited, perhaps crippled children have become known to the largest number of citizens who had not previously been much interested.

Hospital care and education for crippled children in the United States began in the cities, especially in the North. But the last dozen years have seen small beginnings in several southern states grow by unprecedently rapid strides into effective state-wide programs covering most if not all of the items always scheduled as essential for complete care of crippled children: surveys or other efforts to locate them; clinics for diagnosis by orthopaedic surgeons, assisted by nurses and social workers; acute and convalescent hospital care with all the needed therapies; education in academic branches and much handwork in these hospitals when the child is well enough or stays long enough, and special education in public school classes or if need be at home; continued physical follow-up work at clinics or in some special schools; finally, vocational guidance and placement in an occupation within the child's capacity. In general the last type of work is least fully done.

To-day it would be difficult if not impossible to find in the southern states whose work is

1. It is to be noted that there are two correct spellings of the recurring word, "orthopaedic" or "orthopedic." The former is more used in Great Britain and Canada but increasingly in the United States. It is the natural spelling in view of the derivation from Greek words meaning "straight child." Yet the American organizations of surgeons in this field are still preferring the second spelling. In this paper, the spelling used by the agency of a particular state is used when referring to that agency as far as possible.

described in this article the extreme and long-neglected cases sometimes found by a new public health worker or seen at a first clinic in a given area. In one of the states covered by this paper, soon after the beginning of the state program for free care of crippled children whose parents had no means to pay for it, a welfare visitor in a remote one-room school saw a boy of twelve crawl to the blackboard, using hands which had developed heavy callouses from the long daily crawlings from home to school. This had been his only way of moving since he had become crippled, six years before. With infinite patience and tact the visitor won the confidence of his suspicious parents. After nine months of exchanging recipes and quilt patterns with the visitor the mother consented to the boy's going to the rather distant hospital for free care. About a year later, the visitor had the pleasure of bringing the boy back in her car, setting him out gently with crutches and braces and seeing him walking, poorly as yet to be sure, but walking up the path to the door and to his waiting and almost unbelieving mother. It is good to know that the mother became an enthusiastic supporter of the state program for crippled children, telling every parent with a crippled child for miles around what wonders could be done. She often said to the visitor that she just couldn't see why those stupid people didn't send their child right away!

Kentucky's state-wide program for crippled children is outstanding in the south and indeed in the United States for the scope and thoroughness of the work done and the perfect co-operation of public and private, state and local agencies interested in the varied needs of such children. The Kentucky Society for Crippled Children is private, backed originally and steadily until the present time by Rotary and Kiwanis clubs in the state but now including thousands of dues-paying members who need not be members of any service club. The Society sponsored the campaign which resulted in the creation in 1924 of the official Kentucky Crippled Children Commission of seven non-paid members, employing a paid staff which now includes a director, four field nurses,

an additional case worker for Louisville, book-keeper, and stenographer.

The very close relation between the State Commission and the private State Society over a considerable number of years is noteworthy. When the Commission first began its work, the secretary of the Society, Miss Marian Williamson, became Director of the Commission also. As the volume of work expanded, Miss Williamson gave her full time to the Commission and Mrs. Viola Smith became secretary of the Society. But Miss Williamson has remained an officer in the Society. Both organizations have offices in the Heyburn Building in Louisville; the entire cost of rent is met by the Society, which also furnishes an automobile for help in transporting children to clinics. The Society sends out literature and speakers, often volunteers, who keep up throughout the State the keen popular interest in the program.

The Society contributes in cash to the Commission all funds derived from dues, etc., beyond the Society's own expenses and the special gifts of rented space and car. Even in these difficult times, the Society has given over \$9,000 yearly to the Commission. At a time of special need, the Society raised \$100,000 for the Commission. Such gifts are expended in the same way as are the funds appropriated by the legislature. The appropriation began at \$10,000 yearly and was increased to \$150,000 yearly for two years, then reduced to \$110,000 per year from July 1, 1932. In addition the Commission receives liberal additions to its resources through services given by members of many clubs, notably the Junior League of Louisville which finances occupational therapy work for crippled children who are patients in one of the Louisville hospitals, and sends members of its clinic committee to do volunteer work at clinics in various parts of the state.

The Commission was organized to carry out the following purposes, as stated in the last report: "(1) To provide free clinics where crippled children may receive examination and diagnosis of orthopedic deformities with recommendations for treatment if needed; (2) to furnish free treatment for such cases as require hospital care, surgical operations, or orthopedic appliances to correct their deformities; and (3) to provide proper supervision and home visiting for all cases treated

at the expense of the Commission." For the beginning of the work the ablest orthopedic surgeons in the state have been in charge of examinations at all the clinics held by the Commission, even in the more remote parts of the state. State and local Health Departments, local doctors, Red Cross workers, women's clubs, service clubs, local hospitals where any existed, hotels and churches have all co-operated when the Commission's clinic for crippled children came to any town.

For the sake of efficiency and economy, the state is divided into four districts with a graduate public health nurse employed by the Commission to promote clinics and do after-care visiting in each district. The Big Sandy district includes ten counties centering in Ashland, where the nurse for the district has her headquarters and where the Commission's cases which need hospital care are admitted to the King's Daughters' Hospital or the Stephenson Hospital. An out-patient clinic for children under the care of the Commission is held every week (on Fridays, in 1933) at the Stephenson Hospital. Here children who have had any needed hospital care may have braces adjusted or crutches changed, receive muscle treatment, or advice as to home care. The value of frequent visits to such after-care clinics cannot be over-emphasized. They are often not easily available to children in rural areas, especially in western and southern states. A volunteer committee of women in Ashland furnishes transportation for the children between railroad stations and hospitals and provides needed clothing. A member of the committee serves as a volunteer teacher for the children during the week, and the committee conducts a Sunday School class for the children.

The Southeastern and Central District includes thirty-nine counties. No orthopedic hospital care is available for the Commission's cases in this district; the children are brought to hospitals in Lexington or Louisville. Clinics for examination and diagnosis have been held in this district at Campbellsville, Pineville, Harlan, Corbin, Somerset, and Hazard. Several of these towns are in or close to mountain areas which are or were until recently inaccessible by modern transportation. It is planned to hold semi-annual clinics at Hazard, which can now be reached by automobile from Hindman and Hyden.

The Bluegrass and Northeastern District, in-

cluding thirty-one counties, has its headquarters in Lexington, where a special ward for crippled children has been equipped at the Good Samaritan Hospital. At this hospital a weekly out-patient clinic is held by two orthopedic surgeons of Lexington, assisted by the Commission's field worker for the district. The Women's Auxiliary Board of this hospital finances an occupational therapy department for the children, provides school books, toilet articles, and other necessities. The Board of Education of Lexington furnishes a teacher for the children during their stay at the hospital. Quarterly follow-up clinics are held in Covington for patients from Campbell, Kenton, Boone, and Grant counties. Rotary clubs in Covington and Newport pay the salary of a special part-time nurse in Kenton and Campbell counties and help with some of the other expenses in connection with the clinic in Covington.

The Western district includes forty counties. In this area clinics for examinations have been held in Bowling Green, Henderson, Mayfield, Glasgow, Owensboro, Princeton, and Paducah. Children needing hospital care are taken to one of several Louisville hospitals. A semi-annual clinic for follow-up care is held at Paducah, covering eleven surrounding counties. At Owensboro, a follow-up clinic is held at Mary Kendall Home; a special part-time field worker is employed jointly by the Owensboro Rotary Club and the Home.

Louisville hospitals care for the majority of the crippled children needing hospital care while under the Commission's supervision; Kentucky has no state hospital for crippled children. The hospitals used in Louisville are the Children's Free Hospital, the Kosair Crippled Children's Hospital, the Kentucky Baptist Hospital, St. Joseph's Infirmary, and the Red Cross Hospital (for colored children). The Commission pays to each hospital, as to the hospitals in Ashland, an amount agreed upon for board, nursing care, and laboratory work. The Board of Education of Louisville supplies school teachers who hold classes for crippled children in three of the hospitals caring for the Commission's charges.

The reduction of the Commission's appropriation from \$150,000 to \$110,000 per year has resulted inevitably in loss to the crippled children of the state, but wise management has made it possible to continue many of the clinics and keep

the quality of the work unimpaired. Loss has come chiefly in a reduction of the number of new cases accepted for care.

A few statistics show the bulk of work done. During the year ending July 1, 1932, 20 diagnostic clinics were held covering 50 counties, at which 832 new cases and 572 old cases were seen; in the year ending July 1, 1933, only 12 diagnostic clinics were held, covering 33 counties, at which 469 new and 453 old cases were seen. These figures are exclusive of cases examined at weekly out-patient clinics in Lexington and Ashland. Readers of Mountain Life and Work will be especially interested in the clinics to which children were brought in largest numbers from the mountain counties. During the two years before July 1, 1933, a clinic at Pineville on October 13, 1931, examined 55 crippled children from Bell and Knox Counties; a clinic at Pikeville on November 18, 1931, examined 70 children from Pike County; one clinic at Hazard on September 29, 1932, examined 163 children from Knott, Leslie, Letcher, and Perry Counties, and on June 26, 1933 another brought 90 children from the same isolated mountain counties for expert orthopedic examination. For the biennial period to July 1, 1933, 1285 different children received care from the Commission at an average cost of \$209.66 per child, a low figure in consideration of the long-time care required for some cases, and the expensive apparatus. So many patients were readmitted for additional treatment that the Commission actually had 1751 admissions within the two years for the 1285 different patients.

These "facts and figures" should be visualized in terms of very real children with every sort of crippling affliction who have been greatly helped and in many cases made entirely straight and sound again. Similarly, the director and field nurses are human personalities as sympathetic as they are scientific. The Commission has been fortunate in its staff members. The director, Miss Williamson, was for a number of years director of the public health nursing work under the State Board of Health, before she turned her attention exclusively to crippled children. Her wide acquaintance with health needs and resources in Kentucky and with the people of the state has been of great value in initiating and carrying on the program for crippled children. Miss Williamson had even before she began work for crippled

children a special interest in schools in the mountain areas. She has been for many years a member of the Board of Directors of the Hindman School.

The work in Kentucky has kept to a high technical standard in part because the Director of the Commission, as well as the present secretary of the State Society, has kept closely in touch with the best new developments on similar lines in other states and countries by active work in connection with the International Society for Crippled Children and its conventions. Members of the Commission also attend the annual convention frequently.

The good practical case work in Kentucky has been accompanied by exact record-keeping and some interesting pieces of research.<sup>1</sup> For example, in preparation for a report made to the Kentucky section of the White House Conference on Child Health and Protection, intensive surveys were made in five counties, each very different from the others in its problems. The field workers, all trained nurses, tried to find every cripple under the age of eighteen; they studied his physical and mental condition, his type of disability, his social background, and his ability to attend school. The results are of value to all workers with cripples in rural areas, especially in the south, because the five counties presented the conditions existing in parts of other rural states, especially those with mountain areas. Clark is in the Blue Grass, or fertile agricultural section of Kentucky; Daviess in the western part of the state where the Commission has held quarterly diagnostic and follow-up clinics; Green up in the north-eastern industrial section, in the foot-hills of the Sandy Valley range; Henderson on the far western border of the state in a section less fertile than the Blue Grass but without mountains; and finally, Knott County is an isolated mountain county with no railroad and until recently no highway.

Readers with special concern for the welfare of crippled children in the mountain counties will note the greater need of such children in a typical mountain county, Knott, as compared with Daviess where the Commission had conducted quarterly clinics for three years prior to this

1. Space limits prevent recording here all the detailed results of this careful survey, available at the office of the Director of the Kentucky Crippled Children Commission, Heyburn Building, Louisville.

special survey. Intensive efforts were made to find and help crippled children in that county after an epidemic of infantile paralysis. Knott County children had been within reach of two clinics, at Hazard, perhaps of a few others at a greater distance, but had had no such care as yet as had the children in Daviess who attended the Owensboro clinic. As clinics continue at Hazard the disparity will probably be less striking.

<i>Percentage of crippled children</i>	<i>Daviess Co.</i>	<i>Knott Co.</i>
Who have attended orthopedic clinics	91.5	21.5
Who have been treated	64.4	31.8
Now under supervision of Commission	55.0	21.5
Now wearing corrective appliances	39.0	5.6
Estimated corrected as much as possible	23.0	2.2
Now in good physical condition	56.7	17.0
Now in fair condition	2.7	36.3
Now in poor condition	12.7	47.7

One of the most striking facts learned was the early age at which most of the children in all the counties studied had become crippled: 78.6 per cent before the age of six.

The state of North Carolina has state-wide provisions for crippled children, under two different agencies, a state Orthopaedic Hospital which will be more fully discussed, and diagnostic and treatment clinics under the state Vocational Rehabilitation Service. The rehabilitation work is financed by joint federal-state funds and organized under the Division of Vocational Education of the State Department of Public Instruction. In most states this service provides training or re-training and placement in suitable occupations of persons who have become unfit through accident or other injury for the occupations formerly held; the federal law also permits use of the federal money, and states permit similar use of state money, for persons crippled from birth or in childhood, whatever the cause. The service is primarily one of vocational advice and aid in securing proper training for work and placement in positions. But a few states, notably New Jersey and North Carolina, have instituted clinics for physical examination of handicapped people, in the belief that physical diagnosis and restoration to as great a degree of physical normality as possible constitute the best first steps in solution of the cripples' vocational problems.

North Carolina has taken a very broad view of the problem in permitting crippled children of any age, or rather of any degree of youthfulness, to come to these clinics at which one would ex-

pect to find persons of employable age. Without doubt, the early diagnosis and resulting early treatment in various local hospitals have solved the special problems of some of these younger cripples before they reached the age to work. Some of the best orthopaedists in the state serve at these clinics, which are held at regular dates (formerly once a month but data not available for 1933) in many of the larger cities in North Carolina.

Many cripples from the mountains of North Carolina, including children, have received examination and advice at the clinic conducted regularly at Biltmore, near Asheville, by an orthopaedist from Greenville; also at the clinic held at Lenoir by an orthopaedist from Charlotte. Each of these clinics is sponsored in large measure by the Rotary Club of Asheville and the Kiwanis Club of Lenoir, respectively.

The North Carolina Orthopaedic Hospital at Gastonia was erected chiefly from state appropriations and is owned and controlled by the state, with active administration by a Board of Directors appointed by the Governor. The hospital was opened in July, 1921, with a 50-bed unit; enlargements have been made gradually to a present capacity of 160 beds, including 50 beds for colored crippled children in a special pavilion erected by Mr. Benjamin F. Duke. The hospital buildings are attractively located three miles from Gastonia in the Piedmont district of North Carolina, on a sunny hill with a beautiful view of King's Mountain. Most of the buildings are of red brick. The children's beds are rolled directly from first-floor wards to broad terraces for sun treatments. The rose gardens provide an attractive background for the play and study, often carried on out of doors also, for children able to be out of bed.

The hospital is supported entirely by direct legislative appropriations without charging costs for children back to their counties, as is done for all or part of the cost in some other state hospitals for crippled children. Patients come from all counties, but not in proportion to population. At first most patients came from nearest counties. As the hospital's fame has spread, and the roads of North Carolina have continued to improve, the children have come in greater numbers from more remote counties. A very active welfare worker will usually send a goodly number from

her county. Since there has often been a considerable waiting list, preference has been given to cases in greater need of immediate care, regardless of the number already in the hospital from the same section of the state.

Crippled children are eligible for admission as resident patients if of sound mind, under sixteen years of age, and if the child's parent or guardian has been a resident of the state for at least two years before the date of the application. During the first years, the hospital offered to take only children of indigent parents; a statement of the law would seem to indicate that the hospital could if it desired accept children whose parents were able to contribute something toward the cost of their care. At all events, the hospital does not pay transportation from the patient's home to the hospital (as is done, for example, by the state of Iowa.) No court action is necessary for admission to the hospital; an application blank is signed by the child's parent or guardian, agreeing to pay transportation, authorizing all surgical and medical care decided upon at the hospital, and agreeing to come for the child on notification that it is ready to be sent home. The application blank is also signed by at least three persons in the child's home community who estimate his family's annual income and state that they are unable to pay for private care. The three signatures are usually from three out of the following persons; (a) the cashier of a bank, (b) county superintendent of welfare, (c) chairman of the Board of County Commissioners, (d) the Superintendent of public schools, and (e) the Postmaster. The parents are of course free to remove the child at any time, but as a matter of fact have been willing in practically all cases, after the child once reached the hospital, to leave it there as long as desired.

The hospital is equipped to do operative and other orthopaedic work of high standard; it has been fortunate in having from the beginning a surgeon-in-chief trained under some of the ablest orthopaedists in the south and elsewhere, and now of very wide experience himself. The staff is adequate in size and well trained. The hospital has long desired a separate convalescent home; its own open surroundings permit long-time care, however, under more advantageous conditions than are usual in an operative hospital. From the beginning the hospital has had a school con-

ducted by two full-time teachers from the public schools of Gastonia. Sessions are held in two attractive school rooms in the mornings and bedside instruction given in the afternoons. An occupational therapist teaches weaving, basket-making, the making of braided and hooked rugs, toy-making, and simple carpentry. A great deal of attention is given to providing wholesome and interesting recreation within the capacity of the respective patients. Holidays and birthdays are celebrated and amateur plays given.

Every Tuesday afternoon at two o'clock a clinic for out-patients is held at the hospital, where new patients are examined for admission and old patients living near enough to come are advised. This clinic is especially efficient since it has at hand the hospital's X-ray and laboratory resources. For the past five years an extension

clinic has been held under the auspices of this hospital at Goldsboro in another part of the state, on the third Thursday of each month. Here many patients who are hampered by the expense of the trip to Gastonia are examined for admission to the hospital and receive follow-up care after discharge from the hospital. Local hospitals in Goldsboro permit use of their X-ray machines for these state patients.

For the two years ending July 1, 1932, the hospital reported 143 to 148 patients at a time, and a total of 851 cared for within the two years. About 10,000 have received care in the hospital or the clinic at the hospital since the buildings were opened and 3,000 patients have been registered in the extension clinic at Goldsboro. The people of North Carolina have reason to be proud of both the quantity and the quality of the work done at their Orthopaedic Hospital.



## REHABILITATING THE MOUNTAIN CHURCH

Roy L. Ruth

In order to have a sympathetic understanding of any of the problems facing eastern Kentucky at the present moment, it is necessary to know something of what has gone before in this particular section, as well as to see the relation between the situation in the rest of the United States and that in our section. For that reason, in studying the present condition of the mountain church we will first summarize briefly the religious history of this section. I am indebted to "Religion in the Highlands" by E. R. Hooker, and to "The Southern Highlander and His Homeland" by John C. Campbell for the facts in this short historical sketch. Although the sketch is a long way from being complete, perhaps it is sufficient to create a background against which to examine the mountain church of today.

It was not long after the first pioneers settled in this section that churches were planted. The Germans, who often settled in colonies representing a single denomination, and the Presbyterian Scotch-Irish, who also frequently traveled and settled in groups of families, both did their best to start churches. Baptist preachers, earnest if untrained, were found among the immigrants to North Carolina and to Kentucky; and before long Methodist circuit riders were making visits at long but fairly regular intervals even on the farthest frontier.

Yet though the settlers desired religious ministrations and made earnest efforts to secure them, the people were so scattered and the difficulties so great that churches were few and far between. Those in existence in the mountains, as in frontier America in general, were rudimentary in character. The church building, if any existed, was a one-room structure of logs and boards, having rough benches, a platform, and upon this a pulpit. Occasional preaching services constituted the whole religious program.

The distance between churches of any one denomination, and especially the difficulties in communicating with any denominational headquarters increased the relative importance of the local congregation. Thus was lessened the authority of denominations with centralized polity, and was

favored the development of churches of the congregational type of organization.

The churches were so far apart that very many of the settlers were not within the range of influence of any regular religious service. Moreover, in the absence of strong local governments the spirit of lawlessness was abroad. This spirit was intensified by the presence of the fugitive from justice and other hard characters. Strong drink was the chief reliance as a medicine in illness or exposure, was employed as a spur in the crises of strenuous toil, and was considered an almost indispensable adjunct to social intercourse; naturally drunkenness was common.

In a number of ways, the Baptists were adapted to pioneer conditions, and they soon became more numerous in the mountains than any other denomination—a position which they still hold. When the Methodist circuit-rider came into this section with his message of repentance and heartfelt personal religious experience he also appealed strongly to the hearts of the pioneers, and by introducing a new denomination he paved the way for the present denominational competition in this section. All of these preachers brought a message with a strong emotional appeal and a major emphasis upon individual religious experience. This method of preaching has changed very little if at all in the years since; the typical mountain preacher of our day has essentially the same message and the same application.

In the late eighteenth century and the early nineteenth, there occurred in this section what is generally referred to as "The Great Revival." Camp meetings which were usually held by Presbyterians, Methodists, and Baptists conjointly took place not only in Kentucky but in Tennessee, the Carolinas, western Virginia, and beyond the Ohio river. These camp meetings were accompanied by strange physical phenomena among those present, such as spasmodic jerks, rolling on the ground, and falling into trances. But the Great Revival had more than momentary results, for according to the testimony of witnesses public morals were improved, the churches were strengthened, and lives were changed. On the

other hand the people began to associate the reality of the divine presence with such phenomena as those of the Great Revival, and thus tended to continue such physical excitement as a means of indicating the working of the Spirit.

In "Religion in the Highlands" by E.R. Hooker, the religious inheritance of this district is summarized in the following words:

Taken all together, what are the chief elements of the religious inheritance of the Highlanders? From far back in their ancestral history in Europe they have derived a strong belief in the reality and importance of religion. From the same remote past has also been handed down a fear of the Roman Catholic Church, which persecuted their ancestors, and a distrust of all forms and symbols as being associated with the Catholic Church.

From the days of the Reformation has descended a tradition of reverence for the words of the Bible. Biblical texts still form the basis of theological arguments. Widely diverse positions are justified by quotations from the multifarious body of biblical literature. In those far past days, moreover, was planted the belief in the supreme importance of personal salvation.

Practices already usual for certain racial strains of the Highland stock were selected, strengthened, and made general by the conditions of colonial America and of the Highlands in early days. Among these are the conventicle type of worship, with its emphasis on preaching, the extensive use of untrained and unpaid or ill paid ministers, and the large measure of control exercised by the local congregation.

From very early days in the Highlands have come down churches of certain primitive denominations, such as the Regular and the United Baptists, which in out-of-way corners continue to follow such old-time practices as foot-washing, and the ceremony of hand-shaking at the end of a preaching service. The sermons of the older mountain preachers still follow ancient models both in substance and in delivery. And it is still possible to hear old hymns sung in the old-time way.

From certain movements of American religious history have arisen new denominations, which, added to those introduced into the Highlands by settlers of diverse origins, have contributed to an extreme degree of denominational competition; so that the latest Religious Census reports for the counties of the Highlands a total of nearly one hundred sects.

From the Great Revival, in combination with the craving for intense religious experience characteristic of the Highlanders, have been derived the universal acceptance of the explosive type of conversion as the normal form of religious experience, and the general custom of holding annual protracted meetings. Ancestral attitudes and pioneer background, together

with the long history of theological controversy, explain in part the fatalistic attitude of many Highlanders regarding religion, and their passive acceptance of their circumstances, including the traditional minimum religious program. Legacies from many generations of religious ancestors, it is clear, condition and hallow the religious institutions of the Southern Highlands today.

As we face the present condition of the mountain church together, I would not care to have you infer that I assume all the shortcomings referred to to be those of the mountain church alone. Many rural churches outside of the mountains have the same handicaps and the same problems as some of those which I shall mention.

On the other hand, some conditions are peculiar to the geographical, economic and social background of the mountain church. When we remember the isolation in which the mountaineer has lived up until comparatively recent times and the isolation in which many mountain communities still live, we see why the general type of religious life has, like many other phases of mountain life, changed very little since the days when the pioneers settled in these mountain-framed valleys.

Last Easter I preached in a rural church near Barbourville. I can never think of Easter without the association of the great Easter services which it was my privilege to attend in my youth. A great church, seating two thousand people, was packed to the doors on that day at least. A great choir sang thrilling Easter anthems. An altar was banked with lilies. A congregation was arrayed like Solomon in all his glory. And one of the pulpit's greatest masters preached a sermon on the Easter message. Because of these memories, in my own work as a pastor, I have always made Easter the great day of the year. There must be special music, a church filled with the fragrance of flowers, and the best sermon the preacher can produce. This is what Easter had meant to me. It was what it meant to me as I prepared to preach last Easter.

I arrived at the church just before Sunday School was dismissed. The church building is well constructed, and in a much better state of repair than those of some of the more isolated communities. But as I entered the door, my disillusionment began. There were no flowers—though there can more beautiful flowers be

found than those which grow in such wild profusion on our hillsides here in early spring? I think there is no place in the world which has a more beautiful springtime than this section. But there were no flowers in the church. There was mud on the floor. The people were poor and of course could not dress as some Easter congregations dress. However, so far as I could see, no one had even thought of making any change from his usual dress. That is not important—just a part of the picture. There was no vested choir, in fact no choir at all. There was no pipe organ or any other kind of an instrument. No, I must take that back; there was an organ, but no organ stool and no one who could play the organ even if there had been a stool. The pulpit and the bench behind were very dusty and had to be dusted in the presence of the congregation before they could be used. The uncomfortable wooden benches which served as pews were far from being filled. Easter Sunday had brought no more worshippers than any other Sunday. The song book did not have many songs which were appropriate for Easter, if any. The preacher tried to forget the environment and do his best, just as he would try to do his best in any other place. But somehow the sermon wouldn't come. He went away with a feeling of failure. The people hadn't been helped very much, and neither had the preacher.

Why tell about this experience? Mainly because it suggests something of the situation in many mountain communities, and because it seems to me that there are opportunities near at hand for bettering the situation. The church service I have referred to had a much better general tone than some which I have attended in eastern Kentucky. The only reason I remember it at all was because in my own mind it stood out against previous Easter services. The audience was less restless than some audiences. I have sometimes preached where the people walked in and out all the time I was preaching. Not only the people, but dogs casually strolled in and up on the platform, and down again. I do not believe there was any water bucket and dipper in the service described above. I have attended services where there was a constant coming and going to and from the water bucket all the time the preacher was preaching, everyone

drinking from the long handled dipper which had been placed there for the convenience of thirsty worshippers. In one place where I preached a mule stuck his head in at the window just as I was in the middle of my sermon, and attracted everybody's attention by casually scratching his neck on the window frame.

The people who attend these services come with mixed motives, just as in any other community. In the mountain church there are many who come to the service in deep earnestness and honest devotion. Their hearts are hungry for the words of truth and life; since in many cases the hunger of their bodies cannot be satisfied they at least hope to satisfy the cravings of their spirits. The mountain church, as it stands today, undoubtedly has many shortcomings, but on the other hand it has supplied a lack which nothing else has ever met. In addition to those who come to worship there are of course some who come for social contacts, and some who come to disturb. But the mountain people are undoubtedly more religious-minded than almost any other group in the United States. Therefore if we can turn that interest in religion into the proper channels, and bring every person to see the abundant life about which Jesus spoke and which He came to bring is not only for satisfying the emotions but may also have a very direct bearing upon satisfying the cries of an empty stomach as well, it will help toward the day for which we are working, and thus be the means of giving the mountain people a new deal as well as the rest of the country.

Just at present the very greatest need of the mountain church is a properly trained and motivated leadership. There are so many ways in which the little, one-room, bare church of the hills can be improved with almost no expenditure of money on the part of the people that one hardly knows where to begin in making suggestions. But a properly trained leader could point the way, and with patience bring about the needed changes. For instance, a new respect for the church property and a new spirit of reverence and worship could be induced by a church which was kept spotlessly clean, a few flowers brought in when they were in season, a space cleared and a bit of lawn kept well trimmed in front of the building, a little more order given to the service itself, and

in those communities where there is a little money still available, a bit of varnish or paint used to brighten things up. The last item is the only one which would take any money at all.

Of course the mountain church needs more equipment. At present it cannot buy that equipment. But equipment is after all not the greatest immediate need. The right kind of leader will help his people to see a more vital relation between practical ethics and religion. He will point out that the Sermon of the Mount advocates no feuds, revenge, violence, stuffed ballot boxes, buying or selling votes, drunkenness, or bribery. He will help people to understand that a religion which expends itself in an orgy of emotionalism, doctrinal disputation, and prophetic speculation falls short of the religion taught by Jesus of Nazareth. He will prove by his own actions as well as by precept that true Christianity is interested in the whole man and in his relations with his fellow man.

That there is a crying need for this kind of leader no one who is acquainted with the facts can doubt. The tendency to think of religion as primarily a vent for the emotions, or else as a sort of fire-insurance policy for the next world, has held sway all too long. I believe in a religion that is emotionally satisfying but not in a religion that has gone to seed in emotion. The mountain church has too often over-emphasized the emotional content of religion and under-emphasized the ethical content. Of course the old time mountain preacher tells the people to turn from sin and live a righteous life, but he has not made it sufficiently plain what these terms mean. He has preached too much from the apocalyptic portions of the Scriptures and not enough from the Sermon on the Mount and the great social message of the Old Testament prophets. The leader needed by the mountain church today is one who sees the need of this kind of preaching and who can make a specific application of this practical message to the lives of his own people. And above all, a leader is needed who will daily practice what he preaches. Unless he can win the confidence and inspire the respect of his people, he will fail to meet the need.

But where can this leader be found? We all know the attitude of the mountain people toward "furriners." There is nothing they will

resent more quickly than the idea that a missionary has been sent to them. They are Americans just as much as people outside of the mountains, and no American relishes being considered the object of a missionary project. And yet there are a number of settlement schools which are manned by "furriners" and which do a splendid piece of work. The real hope of the mountain church, however, lies in the mountain young people themselves. If they can be trained for the proper sort of religious leadership and sent back to these churches either as preachers or trained Sunday School workers, they can do more for their own people than any outsider.

At this point appears the question of financial support. The old time mountain preacher often has his farm, or some means of support upon which he depends for a living, and what he receives in renumeration for his preaching is little or nothing. There are many communities in need of religious leadership which could not now support such a leader even if they had not grown up with prejudices against a paid ministry. In good times, when in mining communities there was real money in circulation, there were many who felt that since Paul worked with his hands and made tents to support himself, the preachers of today should all do the same. Now, when they can't even support themselves, there is certainly not the shadow of a chance that some of the most needy communities will produce a stipend sufficient for the living of a full-time religious worker. This means that these communities must either be deprived of a trained leadership and turned over completely to what the Rev. Mr. McClurkan referred to last year as the "open your mouth and let the Lord fill it" type of preacher, or else some outside organization must support the right kind of leader in such a way that he can give himself to this type of work. I see no way by which the mountain church can be rehabilitated without outside aid. We may send trained young people from the mountains back to be religious leaders of their own people, but the money for their support must come from the outside, just as the rest of the State is, in some more adequate way than heretofore, going to have to aid in the support of the public schools of the mountain counties.

Malcolm Ross in his book "Machine Age in

the Hills" has portrayed something of what can be done by outside religious organizations in meeting the immediate needs of the people. He devotes considerable space to describing the relief work done by the Quakers in eastern Kentucky. They were able to come into the mining camps in a quiet unobtrusive way, just when the interference of outsiders was being most resented. Into the very thick of the troubles between hungry miners and operators facing an economic situation for which they had no solution, the Quakers walked and succeeded in convincing both sides, eventually, that they were there with no axes to grind. They had only one purpose—to see that hungry children were fed and that badly-needed clothing was supplied. They also showed what could be done toward giving idle hands some work to do. Finally, they gave the people a wonderful object lesson in practical Christianity. Their religion made them interested in the physical welfare of their fellow men, and did not stop with a concern for what was going to happen to them after they were dead.

That is the kind of religion that Jesus lived and taught. When he saw hungry people, he fed them. When he saw sick people, he healed them. The people of the mountains need more practical demonstrations of this sort. If Christianity is to help them in solving their moral and spiritual problems, it must help them in solving their economic and physical problems. And this must be done, not only in the relief of temporary distress, but in permanent building for the future. The church has done a little in this direction, but it needs to be aroused anew so that the institutions already on the field will receive more enthusiastic support, and so that advances may be made which will provide a larger number of trained leaders on the field.

Now that I have said so much about the type of leadership needed, I do not wish to leave the impression that the mountain church is not seriously handicapped by a lack of proper equipment. While I consider leadership more important than equipment, the leader is going to have his hands tied unless from funds raised outside of the territory occupied by the rural mountain church some additional equipment is purchased. In the little, bare, one-room mountain church it is going to be well-nigh impossible to give the

sort of religious training needed. With several classes in the one room, and each teacher endeavoring to out-talk the other, it is well-nigh impossible to hold and direct the attention of the members of the Sunday School. In many places one building serves as both school-house and church, and in some places there is no Sunday School at all. The work of the mountain church can never be what it should be, until somehow a way is found to provide better buildings and better equipment for teaching.

There could be no greater mistake than to plan the rehabilitation of the mountains without taking the religion of the mountain people into consideration. Although the mountain church does not seem to have been the force for righteousness and law and order which it might be, it holds so large a place in the life of many of the mountain people that to ignore it would be to omit one of the greatest potentialities of this section in the work of rehabilitation. It has held out a hope to people in an apparently hopeless economic situation. They have been able to console themselves with the thought that, as someone has expressed it, "they will get their pie in the sky." And to a people with very little opportunity to satisfy the cravings of the human heart for social activities it has been a social center. It has been the purpose of this paper to point out some ways in which it may be enabled to minister in a much larger way to the needs of the community.

There is one other phase of this matter which it is my desire to point out before closing. It is my deep conviction that for every man, woman and child in every section of the world, Jesus Christ is the way, the truth, and the life. There is no life that may not be made richer and more glorious by Him. There is no phase of life that does not concern Him. Therefore the mountain people need Jesus Christ just as anybody else. His way of life will certainly be better for them than any other possible way. When His spirit permeates the mountains, feuds will be impossible. Instead of resorting to violence, miners and operators will sit down side by side and strive together for a brotherly solution of their problems. A gun will no longer be a part of the equipment of a man. Drunkenness will completely disappear. There is no phase of life which

will not be more wholesome and more satisfying. Men will come to see that there is a more certain sign that the Holy Spirit fills the life than rolling, or jumping, or yelling, or talking in an unknown tongue. They will then know that the spirit-filled life is the life which radiates in all things the spirit which Jesus Christ manifested by the practice of the golden rule and the observance of the second greatest commandment, "Thou shalt love thy neighbor as thyself." Yea, more, the spirit which the Master had when his enemies nailed Him to a rough

Roman cross and he prayed: "Father, forgive them, they know not what they do."

The mountain church can help to make the presence of the true spirit of Jesus Christ a reality, if in our plans for rehabilitation we give it the same consideration that we give to the coal situation, the school situation, and the crime situation. More money spent on giving the mountain church the right leadership and equipment will mean less money spent on jails, sheriffs, and courts. Jesus Christ is adequate for such a time and such a place as this. Let's give Him a chance.

## FAMILIES ON SUBMARGINAL LAND

W. D. Nicholls

For the past several years the College of Agriculture of the University of Kentucky has been making a systematic study of the economic and social situation in the thirty-four counties making up the Eastern Kentucky mountain area. In 1929 the College made a study in Laurel County which included all of the families in eight typical school districts. This study included a determination of the amount and sources of the income of the 203 families in these school districts. A detailed record of capital investment, receipts, and expenses was obtained for each farm, the data showing the enterprise and methods which are most influential in securing maximum net farm incomes. The cost of production of the various crops on lands of varying steepness and fertility was also shown. This research included a study of population and the movements of population during the past thirty years. It also embraced the standards of living measured by expenditures for various classes of consumption goods.

Another phase of our research included a detailed survey of four of the seven magisterial districts embracing 53 per cent of the land and the people living on the land in Knott County. Every farm in that area was mapped, and a record of detailed income and outgo for 228 typical families was secured. Detailed data on farm organization and management and cost of production of crops on various classes of land were also secured. A

study was made of population and population movements and of standards of living. The study was based on survey of churches, schools, roads, and home industries, and on intelligence tests given to the children in typical schools of the area.

Included in the land utilization phase of the project was an intensive study of the problems of timber growth and forest production. This section was originally the finest area of hardwood timber in America. Most of the forest is now cut-over and only a small part of the original timber resources remain. The study of timber production included species, stands, and rate of growth. The timber was classified by forest types which largely included the beech slope forest type of growth on the lower part of the mountain, the oak-hickory type toward the top of the slope, and the yellow poplar type which grows best on the cove area of the slopes. These four types were placed in four sub-classes: virgin timber, merchantable second growth, non-merchantable second growth, and old field growth. Each of these groups was classed as to density—whether full stocked, medium stocked, or lightly stocked. Two foresters then made an intensive study of half-acre sample plots on each of the classes, counting and recording all trees over 3 inches in diameter by 2 inch diameter class. Total heights of the trees were determined in sufficient numbers to draw a curve of height over diameter for the various

species. One hundred thirty-six such plots were thus studied and classified. The oak-hickory type of timber made up 63 per cent of the total, beech and poplar fifteen per cent, chestnut fifteen per cent, red maple seven per cent. Borings were made to determine the rate of growth for all classes of trees. It is interesting to note that these borings showed that the typical oak required one hundred years to make a growth of ten inches, while the rapidity of the growth of the yellow poplar was two or three times that of the oak.

Our studies in land utilization thus far have brought us to the following conclusions: (1) Determination should be made of those areas which are suitable for agriculture and those which are not. This distinction should be adhered to in the future development of the land. In the non-agricultural areas public and private forestry rather than farming should be encouraged. (2) the importance of growing intensive crops on the limited acreage of good land rather than expanding the acreage of less intensive crops on poor land should be recognized. When good crop land is scarce, a larger place in the farm acreage should be given to tobacco, potatoes, and truck, and more intensive methods should be employed in the production of all crops grown. Growing intensive crops and using more intensive methods are equivalent to increasing the amount of crop land, and there is no greater economic need in such areas than an increase of good crop land. The need is especially great on farms which without intensive enterprises are too small to provide adequate employment for the available farm labor. If the fullest use is made of the limited amount of good tillable land, then a smaller acreage will provide a living and thereby reduce the acreage of steep land which many operators now feel compelled to cultivate.

Cropping systems on rolling and steep land must include a minimum of corn and a maximum of sods, and the use of grass- and roughage-eating livestock. Regions of this kind are nearly always short on grain and roughage; consequently these feeds are relatively high. Livestock, therefore, to be profitable, need to be limited to the numbers and kinds that can be carried on home-grown grass and roughage supplemented by small quantities of grain feeds. Most farms in these areas are small, and a relatively large amount of family

labor is available. As a rule dairy cattle fill the most important place as a livestock enterprise on farms of small and medium size. Beef cattle offer the best means for utilizing grass and hay when labor, markets, or other requisites of dairying are not available. Hogs on farms having much rough, thin land need to be limited principally to the number needed for the family meat supply.

A correct combination of the types of land (that is a sufficient quota of good, well-lying crop land to supplement the hill land) is vital for success on the individual farm. An expansion of crop acreage should not be undertaken unless the land is of the proper type. Operators much of whose crop acreage is on steep and over-cropped land would as a rule do better to spend all or a major part of their time in other employment, utilizing the farm principally as a residence and garden. As a means of increasing income, expansion of opportunities for work off the farm is more practicable than expansion of the crop acreage on farms which do not have the acreage suitable.

Our studies made on forestry thus far appear to justify the following conclusions on land utilization policy: (1) On the basis of thoroughgoing research there should be devised a forest-crop law by which the state will relieve the individual owner and the local community of a part of the burden of holding growing timber to maturity. A plan of taxation should be provided which as far as possible will recognize the tax-bearing ability of different classes of land. This should remove the handicap to timber culture imposed by the present method of taxation. (2) Plans should be considered for the consolidation of rough timber lands into large holdings under private ownership for the purpose of conserving the land, to insure the maximum development of the timber and to maintain and increase the taxable base of the timbered area. (3) A plan should be devised for providing effective fire protection for timber lands. (4) Provision should be made for extension work in forestry for the purpose of providing education and demonstrations in forest and woodlot management. (5) In certain eastern Kentucky counties the federal government has proposed to purchase several hundreds of thousands of acres of land to become a national forest. This action

would mean the evacuation of this land by the people now living on it. It is important whenever submarginal land is evacuated that provision be made to prevent its resettlement.

The data gathered in the various phases of the study point to some measures for rehabilitation which are presented here as a tentative program for the area:

Solid areas of the roughest land designated in our studies as Class 1 might well be reserved at once as permanent forest land. Farming on Class 2, the rough land in the upper reaches of the forks of the creeks, should eventually be abandoned and this land reserved for permanent forest use. Land in Class 3, consisting of land with a considerable proportion of good level arable land should be used permanently for agricultural production. There should be an increase in the use of the more intensive kinds of crops and in the intensity of culture of all crops on this land.

As to the rehabilitation of families on the poorer, rougher farms most of whom are now dependent upon public relief, steps should be taken in so far as practicable to bring about conditions which will enable such families to live for the time being on the farms where they are. For some families this may necessitate the granting of more or less relief for a considerable period in the future, but it will be less costly than removal and for the time being avoid social adjustment difficulties which removal would entail.

For the limited amount of tillable land other suggested measures are: A. Adopt steps to bring such land to a state of maximum productiveness by (1) clearing out stream beds, thereby lowering the water table on bottom lands, (2) ditching and tile-draining wet land, (3) terracing some of the sloping land, (4) in a limited number of cases on farms where there is no level land, preparing plats for subsistence gardens by the construction of retaining walls and the application of leaf mold to the soil, (5) substituting as far as practicable higher-return crops like potatoes for lower-return crops, thereby providing a greater amount of productive employment to farm families and increasing incomes. B. Seed the less steep lands and the less fertile lands at the lower zone

of the slopes to meadow and pasture mixture, and utilize the crop for feeding. C. Devote the steep land to the growing of trees.

Families which can get industrial work should be encouraged to do so as soon as possible. Families which are helped to attain home-produced food will have the problem of obtaining cash for the purchase of non-food necessities not practicable for them to produce. Many who do not have surplus sale products will for cash have to rely on employment for wages. In the absence of opportunity to get private employment in this or other areas, the necessities not producible at home would need to come from some sort of public work, as for example in state- or federally-owned forests, or from a public or private relief agency.

Eventually a large proportion of these families should remove from the farms on which they are now living. The wisest policy will probably involve this being done slowly and on a voluntary basis. A period of a generation or more doubtless will be required in order to avoid abrupt social change. Meanwhile intensive educational work, particularly for adults, should be carried on to prepare and assist families to make the change.

As far as practicable encourage the locating of industries at various points in the area. Encourage families to get located on small subsistence plats adjacent to such industrial plants in the area or elsewhere.

A limited few especially able, intelligent, and farm-minded families on farms of unfavorable opportunities will decide that they can improve their condition by leaving their holdings and moving to better land. Such families should be given guidance and assistance. Such re-location should be preferably in or near the home locality, but in some cases the interest of families may best be served by removing to better land farther away. To assist in such cases and test out the possibilities of public encouragement for such families the federal government might do well to sponsor a non-profit organization which would acquire tracts of land to be subdivided and improved and sold to these competent families on a plan of long-time repayment and low interest rates.

## A FACTORY IN THE LAND OF THE SKY

Harvey Holleman

To the mountain region about Asheville, North Carolina, known as the "Land of the Sky," have come annually from all parts of the world large numbers of tourists seeking health and pleasure. Until four years ago, it did not seem to occur to manufacturers that if thousands of sick and tired people could here be brought back to life and health, it should be a fortunate place in which to work. At that time a group of Dutch industrialists, interested in the happiness and comfort of their employees as well as in the commercial success of their enterprise, chose to place the Enka Rayon Plant three miles from the city limits of Asheville. A policy of consideration for human needs has marked the development of Enka as an industrial community.

In the design of all the buildings, a pleasing appearance has been given special attention. On the 2,000-acre tract of land the factory buildings are distributed over seventy-five acres. They include 1,000,000 square feet of floor space; except for two of them, which are two and three stories high, all are of one-story construction. A water-tower is designed to resemble a clock tower, and contains a large clock. For the workers, a village of about a hundred dwellings has been erected at a cost of \$325,000 on the wooded hills which

overlook the plant. Fifteen different designs were used for these homes. It is planned also to encourage the building of privately-owned homes.

A fine community spirit has been created by the interest of the plant in its employees. The Welfare Department furnishes a library of 5,000 volumes. Educational extension work, free medical and hospital service, athletic and social activities are provided for. There is accident and fire protection. An attractive little paper containing news furnished by reporters from the various departments of the plant appears monthly. Enka brides receive chests of silver with which to begin their housekeeping. In the summer the community is made conscious of the importance of well-kept lawns and shrubbery by annual contests which have created widespread interest among the five hundred residents of the village.

Established as it was by a Dutch company and affiliated with a parent plant in Holland, yet Enka employs almost entirely natives of western North Carolina. There have been twice as many applicants from the section as were required to supply the needed labor. At present there are 2,500 employees for whom the Enka Company has without ostentation provided conditions resulting in well-being and contentment.



The Mountain Study Tour Group at Enka, October 24, 1933

## BOOK REVIEW

### I WENT TO PIT COLLEGE

By Lauren Gilfillan. New York. The Viking Press. \$2.50

Reviewed by Keith Hollingsworth

I WENT TO PIT COLLEGE is the story of a girl just out of school who went to live in a mining camp about forty miles from Pittsburgh. Although her own existence furnishes a thread of narrative, until very close to the end of the book she remains in the background, a sensitive but inconspicuous reporter. It was only partially an adventure, for she had a serious and sympathetic purpose; and she very properly does not make herself out a hero for undergoing for a season what were the normal conditions of life for her friends the Konnechecks, the Kollers, the Cersils.

Though Miss Gilfillan's feelings were with the miners from the first she is sparing of comment and allows her reporting to speak for itself. This it does very well. Eager for experience, she tried everything—lived with strikers and with scabs and with people who were neither, picketed with members of the union, went with a truckload of children to solicit money on the streets of Pittsburgh, dressed in overalls and spent a day in a mine, spared herself none of the sights, sounds, tastes, smells, hungers of the people with whom she lived. Her daily discovery was the meaning of poverty. One is ready to agree with her when, near the end of her stay, she contradicted the doctor:

"They have no idea of the meaning of sanitation. They can be *clean!* A cake of soap costs five cents."

"They *cannot* be clean! A cake of soap costs five cents."

Finally many of the people of Avelonia, incited by an organizer of the National Miners' Union, came to distrust "the writer from New York," who was interested in everything they did but who had said somewhere that she was not in favor of the methods of the Communists. She must be "getting information for the capitalists." Moreover, when her suitcase was secretly inspected, it contained a traveling suit and checks amounting to twenty-five dollars. The girl who had been wearing the rags of a miner's child was not of their class—a stranger if not an enemy. Miss Gilfillan recognized the justice of their distrust and saw that there was no value in staying longer.

Her experiences form a series of vivid pictures, quickly and economically drawn. She presents no statistics. For any one who has seen or read about the plight of the coal-miners, which is pretty much the same whether the scene is Pennsylvania, West Virginia, or Kentucky, she has no new facts. Her story has quite another purpose, and it may be as important as any other. Her theme is that miners are people. We need such a reminder as that probably more often than we get it; and no reader of Miss Gilfillan's account—no matter how far situated geographically or mentally from the wretchedness of Avelonia—will soon forget that they are.

### COURSE FOR TEACHERS AND COMMUNITY LEADERS

The John C. Campbell Folk School, Brasstown, North Carolina, will hold its fifth annual recreational course for teachers and community leaders, June 4-13. Particular emphasis will be placed on the singing games which have proved a simple and well-liked form of group recreation. Mr. and Mrs. Lynn Rohrbough of the Church Recreation Service, Delaware, Ohio, who have made a special study of folk material, will bring their 300 hand-made models of traditional games from many countries. Discussion of rural problems will be given a prominent place and time set aside for becoming familiar with folk song.

No tuition is charged. Board will be \$1.00 a day. As only a limited number can be accommodated, applicants will please send a deposit of \$1.00. This amount will be deducted from cost of board.

## MOUNTAIN LIFE AND WORK

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ISSUED QUARTERLY—JANUARY, APRIL, JULY, OCTOBER  
 Subscription Price \$1.00 per year. Single Copy 30c.

Entered at the Post Office at Berea, Ky., as  
 second class mail matter

ADDRESS ALL COMMUNICATIONS TO  
**MOUNTAIN LIFE AND WORK**  
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### REGIONAL CONFERENCES

The success of the regional conference held at Quicksand last November has inspired an important movement for the coming year. A joint committee has been appointed by the Interdenominational Regional Committee and by the Conference of Southern Mountain Workers to initiate these smaller conferences. The plan is to bring together the leaders, religious, educational and social, of the smaller areas, and to present to them the significance and challenge of what is taking place in our mountain region. They in turn will channel the information and inspiration to local leaders in meetings organized on a county-wide basis. Thus as an awakened and informed constituency of the Southern Highlands, we can together all have a part in planning and working for a better day.

The Tennessee Valley Authority project is an immediate challenge. If the plans and dreams of its wise leaders are to come true, they must have the understanding and cooperation of all who live in the Tennessee Valley.

### FACING THE FACTS AT BARBOURVILLE

Of especial interest, in view of the growing realization of the need and value of regional conferences, was the second annual session of the Institute of Public Affairs, held at Union College, Barbourville, Kentucky. A group of representative citizens, not only social, educational and religious workers, but professional and business men as well, met for a day to consider the problems of their section of Kentucky. Ten years ago it began to be said that this particular region, handicapped by marginal and submarginal farming land and increasing population, would become a problem requiring outside aid to solve. Today, with the return to the land of natives who can no longer find employment in industrial centers, and with farm incomes dwindling to the vanishing point, this portion of southeastern Kentucky is in an extremely serious condition.

The Institute of Public Affairs represents a united effort on the part of the citizens of this area to work out their own destiny. Mountain Life and Work is fortunate in being able to print three papers which were presented at the Institute of Public Affairs—"Crime—Its Prevention and Cure," by J. M. Gilbert, "Rehabilitating the Mountain Church," by Roy L. Ruth, and "Families on Submarginal Land," by W. D. Nicholls.

### THE PORTRAIT ON PAGE SIX

We are glad that we can publish another portrait study by Miss Doris Ullmann, who has made so many fine mountain pictures. Virginia Howard, whose portrait by Miss Ullmann appears on page six is a student at the John C. Campbell Folk School. She is deeply interested in the whole folk-school idea. Weaver, carver, and lover of folksong and folk-games, she appreciates beauty in folk-art and nature, and is concerned for their place in rural life.

## OUR CONTRIBUTORS

FRANCES JEWELL McVEY is the wife of Dr. Frank L. McVey, President of the University of Kentucky. For many years she has been in touch with the work of Katherine Pettit.

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*This magazine was printed by the Berea College Press in which more than thirty-five students earn all or part of their expenses.*

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